

surest way to get on and
set up is to get down.

Hats Off!

What the Bible Has to Say About Subjection

By Alan G. Quest

If you want to get ahead—get a hat. Thus the advertisement. But if you want to get ahead with your Christian witness, don't wear it! For the head uncovered is the traditional sign of deference in man. When we meet a lady in the street and she raises her hat—or, in the modern streamlined manner, touch them. When we appear before our superiors with our hat in our hand, thereby showing our respect. And respect for others, especially to those in authority over us, is one of the reiterated commands of the New Testament. Therefore I say, "Hats off!" Apart from Christ's own specific teaching that the greatest of all is the servant of all, and the example He gave when He washed the disciples' feet, this doctrine of subjection can be traced in most of Paul's epistles, especially in Colossians and Ephesians. But in Peter's first epistle, it is a recurrent theme. "Submit yourselves to every ordinance of man for the Lord's sake". Here's the general principle stated in chapter ii. The rest of the Epistle applies it in the particular relations of life wherever the word "like-wise" introduces a verse. The first application (ii. 13) deals with the Christian and government. We are to submit ourselves, "whether it be to the King as supreme, or to governors. . ." Human government though an inadequate and

faulty affair, is God's ordinance to restrain evil in a sinful world. Cromwellian crusades for a Christian state are hardly in the New Testament picture, nor, probably, are the Christian parties in politics. The primary aim of the Christian is not improvement of his earthly lot or of anyone else's. It is first of all to witness to the truth of God, and to win individual souls to Him. Subjection is just the best way of doing this. It's not always easy these days, for there seem to be so many regulations that demand our obedience. Dog and wireless and driving licences, for example, are tiresome things to have to remember and fiddle about with—until the policeman calls: and then the next week when we have to call at his house to invite his sons to the Bible Class, we find ourselves looking for an excuse.

Likewise (ii. 18), we are to be subject to our employers, and that not only if they are worthy of it. Especially perhaps in the Services, we find sometimes that those above us are not such as we can honestly respect: but the way is the same: "Be subject." In such cases we are not usually in a position to speak anything very much as man to man, and our quiet obedience may be our only witness. Certainly if we ever were to speak our message,

we could only do so from such a position of deference.

Likewise (iii. 1), the principle is brought to bear on the domestic scene. Wives are to be subject to their own husbands. This is in the very nature of things since the fall, when God said to Eve: "thy desire shall be to thy husband, and he shall rule over thee". But Peter gives another reason for the Christian wife's subjection, which spotlights admirably the underlying reason for the whole teaching on this point. "Be in subjection," he says, "that if any obey not the word, they. . . may without the word be won. . ."

Those in authority

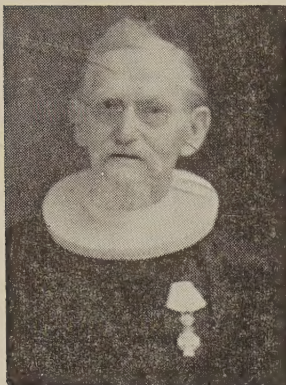
In passing we note that those in the position of authority must have a similar attitude: husbands are to honour their wives (iii. 7); the elders of the Church were not to be "lords over God's heritage". (v. 3).

Likewise (v. 5), the younger were to subject themselves to the elder.

Then comes the climax. "Yea, all of you be subject one to another, and be clothed with humility." That is all-embracing. It's hats off everywhere. Now it is not merely a question of obedience to authority. It is meekness to all, in authority or out of it. It includes what we call chivalry, politeness, etiquette, good manners. It descends to the smallest details. It means answering letters that need answering, making apologies that need making, remembering birthdays, acknowledging invitations. It means being punctual for appointments, paying bills promptly; returning borrowed books; and resolutely

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News and Notes



PASTOR C. C. MENGERS SUMMONED

Pastor C. C. Mengers passed away at Blair, Nebraska, July 9, at the home of his daughter, Mrs. L. C. Hansen. Pastor Niels C. C. Mengers was born at Fredericia, Denmark, August 19, 1863. He migrated to the United States in 1887. He studied at the School of Pastor P. C. Trandberg at Chicago, and he was ordained to the ministry May 20, 1894. His first charge was at Escanaba, Mich. He later served congregations at the following places: Dwight, Ill.; Philadelphia, Pa.; Oxford, N. J.; Moorhead, Iowa; Hartland, Wis.; Chicago, Ill.; Westby, Mont.; Webster Groves, Mo.; Duluth-Superior, Minn.; Luck, Wis.

In 1950 he was knighted by the Danish King.

He was married to Maren Dorothea Henricksen in 1895. She passed away Sept. 12, 1953.

He leaves his two children, Dr. Ethan Mengers of Blair, Neb., and Mrs. L. C. Hansen also of Blair, Neb.

The funeral was at Blair, Monday July 12. Pastor H. C. Jorgensen was in charge. Dr. H. C. Jersild spoke on behalf of the synod. Pastor M. G. Christensen spoke on behalf of the Nebraska District. The son Dr. Ethan Mengers and a relative, Pastor Ervin Bondo spoke on behalf of the family.

We met Pastor C. C. Mengers the first time at Westby, Mont. He preached a long sermon that day, but it made a great impression on us.

The pioneers are being summoned. What would they say if they came back and saw how far removed we are from the pioneer spirit?

Owatonna, Minn., Our Savior's Lutheran Church, Norlan L. Hanson, pastor. We here at Our Savior's tried to make Confirmation Time a memorable one for our six young confirmands. When the public review was held a few evenings before Confirmation Sunday, the older folks came out to see and hear and to encourage the young people. Following the questioning a social hour was held in honor of the class members and their parents, and gifts of Bibles and other articles were presented by the congregation.

On May 16 the class was confirmed in the presence of a large audience and Pastor Hanson spoke on "Past, Present, Future—with Christ." Five persons were also added to our membership by transfer.

In June the whole class went to Bible Camp in Wisconsin with financial assistance from the Ladies' Aid.

As Owatonna this year is celebrating her centennial, June 6 was designated as the citywide "Centennial of Sabbaths." Pastor Hanson gave an interesting history of Our Savior's Church, thanked God for His guidance and presence in our congregation and asked Him for His continued guidance in the years to come.

During the summer months two services are being held on Sundays, one at 8 A. M. and one at 11 A. M., with very good results.

Our annual joint S. S. and congregational picnic, held June 27th at the Peter Brosen farm home, was enjoyed by a large crowd, especially the open-air worship service with the S. S. children taking part. The fine weather, beautiful surroundings and good fellowship put us in tune with the sermon on "God's Love and Our Response."

Our Savior's is progressing—we are adding members as well as acquiring articles to beautify our church and to facilitate our work—and we pray that God may see growth in our Christian lives also.

IOWA DISTRICT MEETING

St. Mark's Lutheran Church of Storm Lake, Iowa, extends a cordial invitation to all delegates, pastors, and guests to come to the Iowa District Convention to be held here September 9-12 inclusive. Lodging will be provided free

of charge to all who desire; for those who desire commercial lodging at your own expense we will make all the arrangements at Storm Lake's first-class hotels and hotel. Breakfast and no meal will be served by the host congregation at the church.

Reservations for lodging should be made by September 1st to Mrs. August Botine, 514 S. Larchwood Dr.

ATLANTIC DISTRICT MEETING

The annual Convention of the Atlantic District will be held September 2 to 5, at Emmaus Lutheran Church, Falmouth, Maine. All congregations are urged to send the allowed number of delegates (one for each 50 confirmed members). All Pastors are urged to present.

A most cordial invitation is, hereby extended by the Emmaus Lutheran Church, Falmouth, Maine, to the Atlantic District's Convention delegates, pastors and other guests Sept. 2nd to 5th of September.

Lodging will be supplied in private homes in the vicinity. Meals will be served at the congregation's Parsonage. Reservations should be sent Mrs. Lawrence Iversen, Rt. 4 Box 100, Portland, Maine, at least a week before the Meeting opens.

THE REV. LLOYD NEVE'S ITINERARY

Pastor Lloyd Neve is on a speaking tour for the Japan Mission. Here are dates till September 3.

Racine, Wisconsin

Aug. 15, Gethsemane, early service

Aug. 15, Emmaus, 11 A.M. service

Aug. 16, Immanuel

Aug. 17, Gethsemane, W. M. S., Mr. Neve.

Aug. 19, Our Savior's Church

Aug. 22, Bone Lake and Milltown, Wis.

Aug. 29, Luck, Wis., 9:30 A.M.

Aug. 29, N. Luck, Wis. and Cushneton, 11:00 A.M.

Aug. 30, Trufant, Mich.

Sept. 3, Greenville, Mich.

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HELP WANTED

MATRON'S ASSISTANT needed to help with cleaning and caring for residents at old people's home. Living accommodations provided. Details available upon request. Apply to Ella Brockman, Matron, United Pioneer Home, Luck, Wisconsin.

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Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. Homer Larsen, 904 Bluff St., Cedar Falls, Ia. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year for dress, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1927, at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

CHURCH ATTENDANCE IN AMERICA INCREASES

The Gallup Poll recently published some interesting and surprising figures on church attendance in America. It showed that 4,500 adults in a coast-to-coast sampling survey this year answered the question: "Did you, yourself, happen to attend church this week?" The questions were asked during a 2-week period in early March, early May, and mid-June. Those asked were of all ages and older. 47 per cent in March and May said they were in church, and 45 per cent in mid-June. That is about 47,000,000 adults went to church the week they were asked.

Similar questions were asked in six other years with the following results:

| | Adult Millions | Per Cent | Total Number |
|------|-------------------|-------------|-----------------|
| 1939 | (83) | 41 | 34,000,000 |
| 1940 | (85) | 37 | 31,000,000 |
| 1942 | (87) | 36 | 31,000,000 |
| 1947 | (94) | 45 | 42,000,000 |
| 1950 | (97) | 39 | 38,000,000 |
| 1954 | (102) | 46 | 47,000,000 |

Why April should be so low in 1950 seems strange. However, if the poll was taken after the first Sunday after Easter it may be natural.

The poll indicates that about 9,000,000 more people go to church now than four years ago.

Women had been better churchgoers than men. 50 women went to church and 42 men of those interviewed.

The largest proportion of churchgoers were found in cities of 10,000 to 100,000. In towns under 10,000 only 43 per cent said yes, while 51 per cent said yes in cities 10,000 to 100,000. Farmers reached 46 per cent. New England and the Atlantic States had the highest per cent, 53 and 51. The Central and West Central had 40 and 47 per cent. The West was the lowest with only 35 per cent.

Of course, this poll is interesting. But we believe it is flattering for America. We do not believe that 46 per cent of our adult population went to church in June. The poll must have asked certain, should we say, fortunate people. We know that Spencer, where your editor lives, does not show such a percentage of adults attending church.

It is not that as it may, it does show that church attendance is growing, and we should thank God for that. We believe that it is the result of the different forms of evangelism conducted in the different churches.

Let us not forget that we have the living gospel of the living Christ for sinful and bewildered man. We are Christ's ambassadors.

GOING TO EVANSTON

The last two weeks of August will be centered on Evanston, Ill. The World Council of Churches will have its assembly there. 600 delegates from 161 member churches all over the world will be there, 150 consultants appointed by the central committee, 100 youth delegates appointed by the Youth Department in consultation with the

churches, 600 accredited visitors, about 1000 press and radio representatives. There will also be some observers.

Our delegate is the synodical president, Dr. Hans C. Jersild. Pastor C. M. Videbeck will be his substitute the second week. We do not know the names of our accredited visitors. We believe we have the right to send a few. Your editor plans to spend 13 days there as an accredited press representative.

The main theme of the assembly is Christ—the Hope of the World. This theme will first be discussed in 15 groups with 35 in each group. They will have five days discussion. Then after a week, during which the reports of these 15 groups will be studied, a joint statement will be presented (August 26) to the plenary session.

The second week the delegates will be working on six sections of the large report which has been sent to the delegates. The first is Faith and Order—Our Oneness in Christ and Our Disunity as Churches. The second is Evangelism—the Mission of the Church to Those Outside Her Life. The third, Social Questions—the Responsible Society in a World Perspective. The fourth, International Affairs—Christians in the Struggle for World Community. The fifth, Intergroup Relations—the Church Amid Racial and Ethnic Tensions. The sixth, the Laity—the Christian in His Vocation.

It goes without saying that there is a great value in getting church leaders from the world together to discuss the Christian faith and the work of the church. A church concentrated on its work in a certain nation is bound to develop certain things both good and bad. By getting together and sharing the experiences of other churches much helpful criticism will be presented. The churchmen meeting with fellows of different faiths and races will get their horizon enlarged.

When these men meet both in formal sessions and in informal conversations they will enrich one another. Of course, there will be many differences expressed. Perhaps the men are too well prepared theologically. They have made certain conclusions, and they will fight for these.

There will be differences on the main theme, Christ—the Hope of the World. These differences will be evidenced by those insisting that Christ is coming very soon, and those who quietly work while they expect their Lord. There will be those who perhaps believe that the only paradise we can expect is the one we make here.

Much help should be brought out in the six sections. Certainly the Christian and his vocation needs to be emphasized. The problem of evangelism is also a very good one.

We cannot in the limited space at our disposal go into detailed discussion of the W.C.C. We simply want to warn our readers not to get excited about the reports that the newspapers may bring out. They will try to find sensational things to write about. They will watch all the tensions that might develop.

We shall try to report to our readers from day to day the impressions we get. We hope and pray that the assembly may be of great help to the church of God. We ask that the readers also pray for the assembly.

NEWS AND NOTES

(Continued from page 2)

Booming Prairie, Minn., Trinity Lutheran Church, Norlan L. Hanson, pastor. Daily Vacation Bible School was held at the Church from June 29 to July 9 for forty-two children. Four of the Luther League girls assisted the pastor as teachers. The children packed twenty-six 'Kiddies Kits' for refugee children and sent them to the Lutheran

World Relief. A program of memory verses and children's songs was presented at the worship service on July 11. The annual Sunday School and congregational picnic was held at the Church the following Sunday.

Three of the Leaguers attended the Minnesota District Bible Camp near Grantsburg, Wisconsin, June 6-12, each having received a gift of five dollars

from the Ladies Aid.

The Luther League was happy to welcome Miss Helen Hansen and Larry Pedersen home again after completing their freshman year at Dana College. At the commencement exercises at Dana College, Larry Pedersen was awarded a \$50.00 scholarship from the Minnesota District Luther League toward his sophomore year tuition.

Best Use of Your Time

By Henry N. Hansen

"Make the best use of your time, despite all the difficulties of these days."—Eph. 5:16.

Five men were asked the following question: "If good qualities could be given by hypodermic needle, what kind of shot would you recommend for most people?"

One answered, "A shot of gratitude." Another said, "A shot of understanding." A third answered, "A shot of happiness." The fourth said, "A shot of dependability," while the fifth said, "A shot of the proper sense of timing. There is a time for everything. Anything in its proper time is inoffensive. What a well ordered world this would be if everyone knew what to do and when to do it." This was a good answer.

The Bible has much to say about the matter of proper timing regarding the most important things in life. Sometimes a word of warning, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." Proverbs 27:1. And in the Book of Ecclesiastes this word, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

You have heard people say, "If I had known that I was going to have all this time, I certainly would have

acted differently." Today is yours! Act "differently! unsaved, hear the Word, "Behold now is the day of salvation." 2 Cor. 6:2. And again, "Today if ye shall hear His voice, harden not your heart." It may be too late. Some think, "We are too old, it is too late to be saved. But it is not too late.

Christian readers, it is not too late to attempt something definite for the Lord. It is not "too late for you to read your Bible." "It is not too late for you to start teaching a class." "It is not too late for you to start distributing tracts." What could be more soul satisfying for you than attempting something definite for the Lord in the power of the Holy Spirit. "Make the best use of your time, despite all the difficulties of these days

"Tomorrow," he promised his conscience,

"Tomorrow I'll do as I should;

Tomorrow I'll think as I ought to;

Tomorrow I mean to be good;

Tomorrow I'll conquer the habits

That hold me from Heaven away!"

But ever his conscience repeated

One word—and one only—"Today."—Selected.

May the Spirit of God use this article to instill in our hearts proper sense of timing regarding things pertaining to eternity.

What is a Lutheran?

By A. Husted-Christensen

(Concluded from last issue)

II

A Lutheran furthermore identifies himself with a Church which is guided solely by the Holy Scriptures and their literal meaning. Human tradition and human reason alike she rejects, relying only on the Divine Word, and receiving that Word in its simple, literal meaning. And the fact that a doctrine stated in Scripture does not appeal to man's reason does not cause her to reject it. When Holy Writ says that man is conceived and born in sin, she believes it; when Scripture calls Baptism the "washing of regeneration" (Tit. 3:5), she accepts the doctrine of Baptismal regeneration; and when the Lord says, "This is my Body," she believes He means what He says, and consequently she teaches the real presence of the true Body of Christ in the Holy Sacrament, even though it may seem contrary to human reason. All the teachings of the Lutheran Confessions are the teachings of the Scriptures; and the teachings of the Scriptures in their literal interpretation are the teachings of the Lutheran Confessions. As a

Church she builds alone "upon the foundation of apostles and prophets, Jesus Christ Himself being chief cornerstone." (Ephes. 2:20).

The Lutheran Church therefore gives the Sacraments their proper place. Humbly trusting in the promises of divine grace and forgiveness of sin that accompany their institution, she believes that they are not mere symbols or memorials, but real vehicles of grace, which, under visible earthly elements, forgiveness is imparted to the believer, and condemnation to the unbeliever.

As a Church she believes in the freedom of the individual, and she is therefore not bound to any one form of government or ritual. While there is a normal form of Lutheran service, the Church does not consider it essential nor demand that it should be everywhere alike. Her government may be by Bishops or Synods or Consistories, as circumstances require, but none of these is

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CHURCH NEWS FROM HERE AND THERE

POP BERGGRAV ASKS CHANGE CHURCH'S ATTITUDE

Princeton, N. J.—Changes in the church's attitude and language were urged here by Bishop Eivind Berggrav, retired Primate of the State Lutheran Church of Norway, in order to combat a "frequent tendency under modern conditions to turn in upon itself and become a kind of confidential little club."

The Norwegian churchman was a featured speaker at the 1954 Princeton Institute of Theology which had as its theme "The Church Breaks Through to the World." The Institute was attended by some 300 representatives of 30 Protestant denominations.

Christianity's goal should not be "a rigid, uniform Church but a feeling of oneness and sisters in the same house," Bishop Berggrav said. He added that emphasis should be "on personal contact and on a 'neighbor' Church rather than a big, mass Church."

The bishop, who was Primate of Norway from 1937-1950, was kept confined in his country home by the Germans during their three-year occupation of Norway. He became widely known for his resistance to the Nazis and to the country's Quisling government.

"We were never so near to God as during that period," he said. "We were completely isolated by the occupation and our situation was simplified for us by that fact. The Norwegian people, deprived of all sense of security, found another sort of security in faith. God broke through to the people and to the church."

LUTHERANS TO PARTICIPATE WORLD COUNCIL'S ASSEMBLY

New York—More than 200 Lutherans will participate officially in one capacity or another in the Second Assembly of the World Council of Churches on the campus of Northwestern University at Evanston, Ill., August 15 to 31.

Included in the total are at least 83 delegates from 15 countries, a similar number of accredited visitors, a score of consultants, a dozen youth consultants, several fraternal delegates, and a number of staff members.

They will represent over 46 million members of the 36 Lutheran churches in 18 countries which are affiliated with the international agency. Lutherans compose about 28 per cent of the World Council's 168 million Protestant and Orthodox Christians.

Among the Lutheran delegates will be three from the East Zone of Ger-

many, Bishop Niklot Beste of Mecklenburg, Bishop Gottfried Noth of Saxony and Rev. Gunter Herden of Gera; three from Communist Czechoslovakia, Bishop General Jan Chabada, Dr. Jan Michalko and General Inspector Andrej Ziak; and two from Communist Hungary, Bishop Lajos Veto and Bishop Laszlo Dezser, both of Budapest.

Entry to these delegates into the U.S. was approved in mid-July by Attorney General Herbert Brownell, Jr., on recommendation of the State Department and after a World Council representative appealed to President Eisenhower and Secretary of State John Foster Dulles.

The State Department issued a statement explaining that the Assembly and other church meetings scheduled in this country were felt to be of such importance from a world-wide religious viewpoint that "this government should permit the attendance of all invited delegates who are admissible under the law..."

NEW CHURCHES THRIVING IN OKINAWA

The remote little island of Okinawa was the scene of one of the longest and hardest fought campaigns of World War II. American casualties amounted to nearly 50,000. The Japanese lost 110,000 trying to hold the fortress. When the battle was over 140,000 Okinawan civilians had lost their lives and 94 per cent of all buildings had been destroyed. The more heavily populated southern part of the island was one vast waste land.

Now out of the havoc Okinawa Christians in cooperation with U. S. Missionaries and the Protestant Chaplains of the Army and Air Force are building a thriving and vigorous new church. "It is one of the most thrilling chapters in the history of Christian missions in Okinawa," says a booklet describing the change, published by the Chaplains Association of Okinawa.

While Christianity had been introduced to the island as early as 1844, it never got a strong foothold. At the beginning of the war there were perhaps a dozen church buildings with a total of 800 members. At the war's end only two church buildings remained, both badly damaged, and at least half the Christians had died. Immediately following the war the Methodist, Baptist, Presbyterian, Japanese, Holiness churches and the Salvation Army formed an association which became the Church of Christ of Okinawa. But even with their combined efforts the job of putting the church

back on its feet met with tremendous difficulties.

Then in the fall of 1950 the Protestant Chaplains Association began a concerted effort to aid the churches in the task of rebuilding the church buildings. Army and Air Force personnel pitched in to contribute both funds and manpower for the job. By this time, too, Methodist missionaries had arrived from the U.S.—a year later Episcopal and Seventh Day Adventist Church missionaries were sent—and contributed to the job. Today there are ten thriving churches on the island, an eleventh for which blueprints have been drawn, an orphanage, a home for lepers, an Episcopal mission center, which U. S. service personnel help support through their offerings and plans are underway to build a Christian student center. Many smaller projects have also been completed and the Army and Air Force Protestant Chapels have also supplied all the literature used in the Sunday Schools—more than 5,000 pieces for pupils and teachers each quarter.

MOTIVES FOR BUILDING A CATHEDRAL

Prof. Norman Bansen sent us a note from a bulletin of an Episcopalian Cathedral at San Francisco, Calif. The cathedral is not yet completed. Here is what the pastor, the Rev. Eric Montzambert writes in the bulletin of his Sunday morning service:

"Now and then persons, whose hearts go out in love to their suffering and hungry fellow men, speak in disapproval of the building of great churches. They say, 'It were better were this money given to the poor.' But this sort of thinking is strange in its short-sightedness. So strange that no one ever puts it into words when some mighty secular creation is brought into being. Who will say, 'Let us give this money to the poor,' when San Francisco undertakes the erection of a great new civic auditorium for prize fights and conventions? Let us think for a moment.

Those whose memories are green will recall the fact that Grace Cathedral's present structure was largely raised during the stark years of the great depression. This was deliberately done in order to relieve a cruel situation by supplying the work whereby large numbers of men might support themselves and their families. Self-respecting hungry men prefer profitable work to the "hand-outs" of charitable societies. When—and pray God it may be soon—Grace Cathedral begins to build

again — a host of families whose breadwinners produce the materials and perform the labor will give thanks to God that we have made this possible. Now many a man, frighteningly many, comes to my door with the plea, "Please give me work. I'm hungry!"

Let us pray that this magnificent work to the Glory of God and the well-being of man may soon begin. The enemies of Faith and Freedom, of man and God, will go down to another defeat when this Cathedral lifts its final spire in triumph over this great City of Saint Francis. "He who is not with us is against us."

CHOIR THRILLERS

"Why is singing in the choir like reading an exciting thriller?" The official answer in the book says—"Because it gets more breathtaking every minute." But one local choir boy with a wit all his own had his own answer—"Because we murder haunting melodies."

A QUAKER'S ANSWER

A Quaker, backing his car, bumped into the vehicle behind him. The driver jumped out and called him several very insulting names. When he ran out of names the Quaker said, "If you offer a man something and

he refuses it, to whom does it belong?

Taken by surprise at the unexpected question, the other driver replied, "To the one who originally offered it I suppose."

"We agree," smiled the Quaker. "The abuse and ugly names you call me I refuse to accept."

A man told his wife that he didn't think that washing-up dishes was a man's job. She assured him he was wrong, and told him to read 2 Kings 21:13—"And I will wipe Jerusalem with a man wiping a dish, wiping it turning it upside down."

The Pension Fund

By A. Hofgaard,

Chairman of Board of Pensions

I have been asked to write an article about the new Pension Plan. The decision of the last convention on pensions has appeared in the Ansgar Lutheran but I still continue to receive letters asking about certain points and how the new plan will affect the parties asking the questions.

The new Pension Plan began operation on May 1. The recent convention made some changes or rather gave an interpretation of the changes made in 1953. In this article I want to try and clarify the matter of pensions.

The old Pension Fund, as such, has been replaced by the new plan. The present pensioners will continue to receive an annual pension as heretofore. The amount will be decided by the convention from year to year. Even after the merger of the four bodies, now working to that end, the pensioners will not be forgotten. The last convention took one step to make provision for and to assure our pensioners that they will continue to receive their pension, when it was decided to raise a fund of \$350,000, and of this amount \$100,000 will go to the Pension Fund.

Our new Pension Plan is a contributory plan. The pastor and the congregation each pay a specified amount to build up a reserve which at retirement, will provide a pension. The original rules called for a contribution of four per cent by the pastor and eight per cent by the congregation or other salary paying organization. These percentage payments were to be paid on the full amount of the pastor's salary. The 1953 convention changed this to a basic salary of \$3,000. The pastor should then pay \$120 and the congregation \$240 a

year. Another change was made in 1953. The congregations' contributions were to be equalized on a confirmed member basis. This is done by taking the eight per cent of the total basic salaries of all active pastors and divide by the total confirmed members of all the congregations. For this year with a budget of \$31,200 to meet the eight per cent payments, it will amount to a fraction over eighty-eight cents per confirmed member. Added to this is the amount needed for present pensioners. The budget adopted for pensions was \$34,680, and reducing this to a confirmed member basis it equals ninety-nine cents.

What happens to the congregations' contributions? One-fourth of it goes into the contingent fund and may be drawn upon, if needed, to meet the administrative expenses of the Pension Board in an amount not to exceed one-half of that one-fourth. The remainder of the congregations' contributions or the three-fourths of the total amount shall be allocated in equal amounts to the members on behalf of whose service the contributions are made. In other words, \$60 or one-fourth of the \$240 goes into the contingent fund and \$180 or the three-fourths to the pastors. The part that goes into the contingent fund can also be used to increase pensions where needed. As these allocations accumulate during the years they will at retirement give a minimum pension. What that minimum pension will be is not known now as it may change from year to year. But we are aware of the fact that the \$180 to be allocated to each pastor is not enough to give a very large pension. Therefore the pastor

should make his payments. The decision of the 1954 convention says: "Thirty per cent of his salary to participate in congregational funding or to receive a minimum pension as determined annually by this body." But we urge pastors to contribute their four per cent of the basic salary. If they wish to contribute more than the four per cent they may do so but must have the consent of the board. We believe that amount a pastor can pay into the Pension Fund will yield an income equal to or better than any other investment.

The Board of Trustees of Synod has invested the endowment funds of Dakota College and of the Pension Fund and the earnings on these funds have been good. The Board of Trustees will take care of the investing of the funds of the Pension Fund as now operating. If the investing of these funds was done by some other corporation it would cost considerable. We save this expense when our own Board of Trustees does the investing.

More than two-thirds of our pastors have signified their desire to become members of the new Pension Plan. We are looking forward to the day when most all will become members and then all will make their own contribution toward a pension in addition to the minimum pension that they can receive from the congregations. We also hope that all the congregations will want to share in providing a pension for their pastor and that they will contribute their fair share. We are looking forward to the receipt of these funds. All payments should be made in advance so this money can begin to earn some interest and build up the reserve.

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South Dakota

OUR CHURCH IN SUDAN

By Mrs. Donald Wahlgren

What does the word CHURCH mean to you? Perhaps it brings to your mind the picture of a building with a spire reaching to the sky; perhaps you see the inside of that building with its altar, the pulpit, an organ, and the other furnishings. Or perhaps you think of the service—the hymns you sing, a sermon you have heard. In my mind the word church covers all of these things; so when speaking about our church in Sudan, I must tell you a little about each.

Most of our churches are small round buildings made of mud and covered with thatched roofs. They may hold from 30 to 50 people. The floors are hard-packed earth and the pews are low mud benches without backs. The walls are a dark brown color from the mud "life" (i.e. plaster), and if there is a baptismal font, it is of the same color. The altar is a baptismal font and is this color also. There is no organ and no choir. The pastor of the service leads the hymn singing. There are about a hundred of these small churches scattered throughout our mission field. They have no pastor; an evangelist is their leader. The missionary pastor tries to get to each church once or twice a month. He is the one who baptizes, marries, and gives holy communion.

But at each of our ten larger stations in Numan, our main station, we have larger churches which may accommodate from 100 to 300 people. They vary in size and structure, but most of them are rectangular and are made of brick or stone. The floors and benches are similar to those in the home churches, but the walls in some are white-washed, and the pulpit and baptismal font are usually decorated in stone or white-wash. The altar may be decorated in like manner and may have a picture above it. Two windows have colored glass in the windows above the altars. If there are

altar furnishings (altar cloth, candleholders, etc.) they are removed after each service to prevent stealing or other damage.

There may be an organ in these churches if the missionary at the station has one or if one has been given that church by mission friends in our home countries. But there is hardly ever a choir. The missionary is the leader of the congregation in these churches, but he takes his turn with the deacons doing the preaching, and he works with them in all matters concerning the congregation.

The order of service in all our churches is much the same as it is in our U.E.L.C. churches. The opening and closing prayers, the epistle and gospel texts, and many of the melodies for our hymns are the same as those we are used to in our home church. The entire service is in Hausa, the inter-tribal language of Northern Nigeria, but in each church the sermon is given in both Hausa and in the language of the local tribe.

There are not so many organizations in these churches as we have in our churches at home, but in many of them there is some kind of meeting every day of the week. "Zumusetar Mata" (Ladies' Aid) meets once a week. There are two evening services during the week, one on Wednesday evening which is mainly for the congregation, and one on Friday evening for all who desire to attend. After these meetings people often discuss personal problems which have been brought up by different members.

Sunday School is not so common in our churches, though a few have it. There are no Luther Leagues, but in many of our villages the boys and girls between 12 and 18 years of age belong to Boys' Brigade or Girls' Life Brigade,

organizations closely connected with the church.

In most of our churches there are pre-baptism classes or confirmation classes during the week. Usually there are at least two different groups to be instructed, i.e., 1st and 2nd year classes.

The missionaries attend the local African church, but in Numan where there are several missionaries, we also try to have our own service in Danish once a month. These services are held in a little round church that was one of the first churches on our field. We are happy to say that it soon became too small for the Africans who wanted to attend. We are looking forward to the time when it will also be too small for the number of missionaries we have. It too is simply furnished, but it is a joy to worship there.

What our churches on the mission field need most is better trained leaders. For all of our churches scattered throughout ten to fifteen different tribes there are only four ordained native pastors, and only another four or five in training. So the work of preaching and teaching falls on the poorly trained evangelists. The lay people also take part in bringing the messages at the evening services. Although it is good to have them thus take an active part, we feel there is a need for leaders who know more about the Bible than those they teach.

To those of you who are wondering what you can do for the Sudan mission, let me say that there is no better way to expend your efforts than by praying for someone to go to the Sudan mission field who can train future Native pastors. There is always a shortage of staff on the mission field, because some are constantly lost through illness or other causes. We continually need replacements and new workers. It costs money to send out missionaries, and where are they? Is God calling you?

HATS OFF!

(Continued from page 1)

tempting the temptation to pass on a tempting little bit of scandal or intimate story that was told in secret but not quite in confidence. In a word, it means giving no offense in anything. It means that every contact of our life in human

society should be characterised by this quality.

Pride causes resistance

There are two reasons for this. God's laws and principles are always part of the structure of reality. And there is something in human nature that rises in antagonism to any sort of self-assertion.

Pride invariably calls out the reaction of resistance, just as, on another level entirely, God Himself "resisteth the proud", And as He "giveth grace unto the humble", so too in human relations humility invariably induces the reaction of grace and favour. Thus it was after

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PARPA

The second in a series of articles about a recent trip to Colombia, S. A.

By Rolf A. Syrdal

II

It was a cold, rainy day when we got up at five o'clock to start our trip to Parpa. Harold Olson took us in the mission Jeep station wagon to the bus route. The bus arrived a little after six, and Gerhard Ostrem, who was already aboard, welcomed us with a good grin. The bus was an old timer with hard seats set close together. They were made for smaller people than we. We were fortunate to have the front seat holding three, as we had a little more leg room there, but the people in the bus all laughed as we three sat down together. Even though we were not so very large, we did pretty well block out the forward view of all that sat behind us.

The trip itself was not very uncomfortable, though the roads were only fair. Parts were good; others were bad. As it rained most of the way, we did have some wet mud after we had left the tarvia road that went only a little beyond the midway point of our trip. We were in rugged mountain country, and the hair-pin turns on narrow roads with no fencing at the outside to stop us if we did skid over the embankment reminded us of a sign in the western United States that was put up at the end of some series of rough curves, "Now you can take your breath." There were stops along the way, so we got a little behind schedule. At Tunja Miss Nerlien and Mrs. Lopez of our mission were down to greet us. At Socha we waited for over an hour because it was the home town of the driver. Schedule did not mean too much. It was after five o'clock in the afternoon before we came to the spot where we were to leave the bus, almost to the city of Socota. There were a bunch of people to meet us there—and some mules.

The congregation in Parpa had sent delegates to meet us and make us welcome. There were representatives of the congregational council, the Luther League, the school and the Ladies Aid. We were handed chaps and got into them, and then swung up on our mule. Away we went. Never have I been on a mule so willing to hurry, nor so rushed by drivers. We went up across a ridge at least a thousand feet above the bus road, then down about as far, and up again to about nine thousand feet. We made the six miles to the center of Parpa community in one hour and ten minutes. I wish you could see the trails we went—rocky—wet—precipitous slides—narrow and steep trails. Rev. Morck voiced my sentiments, however, when he said he felt safer on the back of the mule than in the bus. Mountain mules are about as sure-footed as mountain goats.

We were taken to the home of Ayala, one of the members of the church. A simple farm home, but all courtesy was given us. I had a little room with mud walls, mud floor, and tiled roof, which was like the rest of the house, one story surrounding an open court-yard or patio. We were quickly served a typical Colombian

meal—potato soup, a little meat and many potatoes and beans. Then we discovered the hurry! They had arranged for a meeting that evening, even though it was Saturday. We hiked up about a thousand feet more and I wish you could have seen us. It was dark and slippery. It was still misting a little, and we slipped and scrambled up, with heart pounding because of the climb at that altitude, and lungs complaining at the lack of oxygen. But the welcome at the home of the other member made it all worth while. Almost a hundred people crowded in and around the larger room of the farm home where we met. A humble home, when a school and chapel were needed all but the kitchen was vacated and the home dedicated to this purpose. We got back to our temporary home about eleven o'clock as the people had so little opportunity for such gatherings that they took good time.

Sunday was a big day. We left our home early and made our way up again. The day was beautiful, though cool, and it was good to find 120 people together for morning worship. This means something, as some of the Christians had lost their homes and one had been killed for his faith, in this community less than three years ago. There was still much opposition to Protestantism. Our school there had recently been forcibly closed, and the priest in Socota had threatened to stir up opposition and attack the community if more meetings were held. Our chapel and parsonage had been blown up and destroyed when the attack had come and were mute witnesses of the persecution they had gone through. Nevertheless they were eager for Christian fellowship and for the encouragement we might give them. Rev. Morck brought the morning sermon, and I gave the greeting from our Home Church telling them that we were with them through their trials in prayer and support.

The climax came in the afternoon. After a meal served by the congregation we went up to the ruins of the chapel. One hundred men and women gathered there in the roofless building with broken walls to worship God in praise and thanksgiving. Mr. Lopez, who is the evangelist in charge of the work here and in Tunja, read from Romans 8:31-39, challenging words of God as they voiced again their determination to rebuild and continue the work in the community. We brought greetings and words of encouragement. We all formed a large circle, and, holding hands, sang a song of praise. Then we knelt as Mr. Lopez led us in prayer for sufficient faith and blessing to rebuild and to carry on the work. It was a stirring moment. It made us visitors feel small as we measured our giving with theirs. They had suffered—they had sacrificed—and they had so little human comforts and material wealth. Now they were

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Why the All-Lutheran Food Appeal is Urgent

By Dr. Hermann W. Siefkes,
First Vice-president,
American Lutheran Church

Again we are asked to share some of our blessings with those who are unfortunate victims of war devastations and to give to an All-Lutheran Food Appeal.

"Why?" some of us ask. "Isn't the urgency of the appeal exaggerated and overdrawn? Can it be that our help is still so much needed—nine years after the guns of World War II were silenced?"

I was one of eight Lutheran church workers sent to Europe last January and February to interview refugees, and I am sure that the eight of us who saw conditions there at first hand could declare in united chorus:

"No, a thousand times, no! The appeal is not exaggerated!"

What has been written and said about the great strides made by the West German economy is true. But the common run of people there is not our problem. Our problem is to help the refugees. And there are still three thousand refugee camps in West Germany today.

Seventy-three of these are located in Berlin where my wife and I were stationed for nearly four weeks.

In Berlin alone 300 to 500 refugees cross the border to freedom every day. Sometimes the number swells to a thousand daily. And these people come with nothing in their hands. They have been driven from house and home, leaving all behind.

The German Church and the German people have heroically attempted to solve the problem on their doorsteps. But the German soil can not produce enough to feed these hungry coming to them in a never ending stream.

Emigration to other countries has been going on at a steady pace. The United States Congress has voted to allow over two hundred thousand to enter the U.S. in the next three years.

All of this is wonderful help. But when we consider that 300,000 crossed the Berlin border alone last year we can easily see how difficult it is to make progress.

Berlin has thousands of fleeing refugees who for reasons of background and former connections are not acceptable in Western Germany and therefore not eligible for a job or housing. Yet, they are not forced to return to the fearful land they deserted but are given refuge in camps and fed.

The accomplishments of the German Hilfswerk are simply gigantic. Yet they could not have carried out their great Christian enterprise without the aid from America and other countries. Nor could they possibly cope with the

situation alone now.

If our hand of love would wax feeble and weak at this point, suffering would increase immeasurably.

Last year when the influx of refugees to Berlin was particularly great, Mrs. Julius Bodensieck, then representing Lutheran World Relief in Berlin, called for help. They simply had to have fats. At that time it was our good fortune in Iowa that our Lutheran people had just shipped a large carload of lard to Berlin. The prayer was answered before it was uttered.

All of these facts lead me to declare here:

1. We need a strong Food Appeal, because without it we would be depriving hungry mouths of daily bread. Obviously it is difficult to determine whether Food Appeal gifts or World Action gifts saved a particular life. It is clear, however, that supplies are always short in spite of the double effort, and let us not forget that Lutheran World Action concentrates its efforts, not on gathering food, but on undergirding all efforts of relief.

If you have never stood in a refugee camp where children stand in long soup lines to receive only the barest necessities you can hardly visualize what it means to supply the minimum needs at every meal. We saw one camp where four hundred children were playing the best they could in dark, damp, cold halls or passage ways, and falling in line for their plate of soup.

2. We need a strong Food Appeal, because what we give keeps the hearts of these pitiable people susceptible to the Christian message. Let us not minimize this point.

An uprooted people, torn away from its anchorages of a home Church, an ordered Church life, the regular practice of religion, has a tremendous problem in maintaining daily communion with God. Besides, the faith in the providence of a just and righteous God has been severely shaken.

The fact that most of this help comes from Christians in America, the country of their former enemy who defeated them, simply overwhelms them. This convincing hand must not grow cold.

3. We need a strong Lutheran Food Appeal, because most of the Refugees are Lutheran. Eighty-eight per cent of Russian occupied Eastern Germany is Lutheran.

"Do good unto all men, especially to those of the household of faith" says St. Paul. What a calamity it would be to let them down.

4. We need a Lutheran Food Appeal because it helps sustain a valiant

ministry in the East Zone.

Do we know that if a Lutheran pastor flees from the East Zone he loses his standing as a pastor? This is done to demonstrate to the Communists that there is a higher loyalty than the terrorizing loyalty of Communism, namely the loyalty of love to Christ which voluntarily reaches beyond death if need be.

And do we know that these pastors receive a salary amounting to \$20.00 a month in our money? Without relief aid they would be incapable of carrying on. We are helping these saints of God in the fierce war of the Spirit.

5. We need a strong Lutheran Food Appeal, because we have enough to share. Our tremendous responsibility as Americans makes me shudder when I think, as I have read somewhere, that while we have only five per cent of the world's population in America, we are in possession of fifty per cent of the world's food supply. We all live like rich men, in luxury and without want.

The statement of Christ in the final Judgment is aimed at the possessors in relation to the dispossessed or "have-nots": "I was hungry and ye gave Me no meat, I was thirsty and ye gave Me no drink, naked and ye clothed Me not."

6. We need a Food Appeal to encourage the spirit of freedom. The flood of refugees flows to the free world, away from the circumstances of fear and slavery, not in the other direction. Christians have a bond of fellowship and mutual help which must never be broken. Every morsel of food given in Christ's Name encourages the heart to believe in Him with Whom alone there is true freedom.

The Churches of America have done magnificently. Lutheran World Relief has shipped more than thirty million dollars worth of supplies across the water. It is a wonderful record. Who can count the blessings which have come and do come to the world through this mighty action. Let us not now grow weary in well-doing, for in due season we will reap if we faint not.

The All-Lutheran Food Appeal in 1953 demonstrated what we Lutherans can do unitedly. I want to thank you all for your Christian support which you so generously afforded. God has blessed our land beyond all that we deserve. As He lets us harvest again from our verdant soil, let us gather in once more a portion for the helpless victims of circumstances, and thereby let us uphold the arms of the faithful messengers in the East Zone of Germany who in that dangerous land proclaim the saving Good News of the Redeemer.

THE LUTHER LEAGUE

Homer Larsen, Editor

Presbyterian Youth Urged to Challenge Status Quo

Some 1,100 young people gathered in Champaign, Ill. the first part of July for the third National Assembly of the Westminster Fellowship, student organization of the Presbyterian Church in the U.S.A. These young people were urged to "thank God that Christianity is in trouble."

The Rev. Charles T. Leber, general secretary of the Presbyterian Board of Foreign Missions, told the young people and 600 adult advisers at the assembly that "trouble is your business."

"It is the strength and not the weakness of Christianity that is causing the trouble," he said. "When you challenge the status quo, you are bound to get in trouble. How can any Church, living in the midst of corruption, racial segregation and economic injustice, keep out of trouble?"

"Trouble is your business because you are a Christian."

The delegates ranging in age from 12 to 23 came from all parts of the nation and represented the Fellowship's 500,000 members. They

were augmented by 54 students from 19 foreign countries.

The above report came to your editor's desk via the Religious News Service. That trouble is the business of the Christian is an interesting statement. Perhaps it bears a little explanation.

I am sure that you have met people who have read this type of a statement and have taken it very literally. Therefore, they have begun to reason, "Unless I am always getting into trouble with my fellow men I am not witnessing for Christ, there is something wrong with my Christian faith." They are skeptical of their fellow Christians always seeking to point out something that is wrong in their brother's life. Their attitude is much the same as the old Pharisee's back in the days when Jesus walked on this earth. Thus they are in trouble. They rejoice over the fact that now they are being persecuted for Jesus' sake and certainly theirs is the Kingdom of Heaven.

We are sure that the clergyman addressing the Presbyterian Youth never meant that we were to go a-

round with one aim in life—to get into trouble for Jesus' sake. What he did mean was simply that you and I, by the grace of God, place the Crucified and Risen Lord Jesus Christ in the center of our lives we are bound to experience difficulty. The world, filled with sin, reacts to the message of God's Word. They want nothing to do with it. Thus, if we are true to this Word it will mean that from time to time we will be in trouble.

In our day it is only natural that as the Church makes known the will of God to the world on some of these great ethical problems that are before us, there will be a reaction—the Church will be in trouble. As a part of this Church you will share in this difficulty.

Certainly as the youth of the Church it is necessary that we abide in God's Word and that through the Means of Grace we might receive strength to be able to endure and be faithful in an age when the church is not passive but because of its active voice is in trouble.

Coulter Luther League Answers The Question "What Would Christ Call A Good Luther League?"

At our social meeting June 10th the program committee passed out papers and told the leaguers to write in a few brief, concise sentences "What Would Christ Call a Good Luther League?" These are the answers they received from a group of about 30 people.

A League that is active and takes part in the District and National activities. It should also create interest in the young people.

A good Luther League would be one that worked to help bring more people, young and old, to Christ.

A good Luther League would be

a group of young folks who work to carry on the Word of God. Each member should be greatly interested in encouraging those who aren't members, to join the organization. Luther League should provide good entertainment along with His Word.

One that honors and glorifies the name of Christ. One that seeks to win the lost for Him.

A good Luther League would help support missions and bring God's Word to people.

A good Luther League in which all the members are willing to do their parts at the meetings. Also a

Luther League whose members will set good examples for those who don't go to League.

A group of young people that love Him.

A Luther League that has fun yet passes on spiritual values.

A good Luther League is one where all the members are active and do their part in all the activities that they have.

A Luther League which is friendly toward other leagues and toward all visitors.

I believe Christ would be very

proud of a unified Luther League with its chief aim the advancement of his kingdom. A unified Luther League would consist of everyone working together for its purpose. This League would have to be very active in promoting its work, far more active than the present league to which we all belong.

A Luther League whose members



Coulter Luther League Sings Praises to the Lord

et a Christian example not only in league but in their everyday life.

A group that believes in God. A league that meets often.

A league which is made up of

Christian young people who are working through the league to serve Christ.

An active Luther League with members who show a lot of enthusiasm and support their league faithfully. The league should be organized so that it benefits and helps each leaguer. It should also be a friendly league, inviting and welcoming new members.

A Luther League that will love and believe in God, serving Him at all times and will look to Him in time of need and ask Him to help them.

A good, cheerful and active Luther League.

One that everybody takes part in. A Luther League that does good works.

One that takes part in a lot of functions and some religious services.

One in which its members are given to the purpose of leading others to Christ.

A Luther League would be what Christ wants and one whose members go to church every Sunday.

We were very pleased with our answers and found they were similar to some of the guiding principles for a good Luther League that were printed in a Youth Program book. How would the members of your Luther League answer this question? Our leaguers feel we would benefit by hearing how other leaguers would answer this ques-



Officers of the Coulter Luther League (left to right): Maxine Reineking, Secretary; Jerry Christiansen, President; Janell Borcharding, Treasurer.

tion. Why don't you try this at one of your league meetings? I'm sure it will help the leaguers to become more concerned about making their league a good one in Christ's sight.

Minnesota District Bible Camp

The Minnesota District Bible Camp was held June 6-12 at Wood Lake, near Grantsburg, Wisconsin. This camp is located in the beautiful lake region of northern Wisconsin.

There were around 100 campers with Hutchinson sending the largest delegation of 17.

Rev. Stanley Larsen of Exira, Iowa and Rev. Robert Hansen of

Farmington, were the speakers. The campers enjoyed both of these men. Rev. Norlan Hanson of Owatonna had charge of the recreation.

Besides the regular sessions we had campfire services at Luther Point beneath the large wooden cross. For those who had never attended Bible Camp before the memory of the beautiful Galilean service will long be remembered.

A water carnival and a banquet with the theme, "Keep Your Heart in Tune" were two of the many interesting events enjoyed by the campers.

It was a week of fun, fellowship and spiritual blessing for all who attended the Bible Camp.

Mrs. Armin H. Hellpap

What Does Bible Camp Mean to Our Young People?

Luther League Bible Camps provide an opportunity for young people to become strengthened in their Christian convictions and in Christian living. Here are some statements made by some of the young people who attended the Minnesota District Luther League Bible Camp at Luther Point near Grantsburg, Wisconsin.

"Bible camp has given me a helping hand in growing up. . . The main thing I've learned in camp is to have patience."

"I enjoyed Bible camp very much. I had a lot of fun working and playing with new friends."

"Bible Camp has taught me to love Jesus. I have learned to believe in God more fully. Bible Camp has helped me to see the open doors and to go through them. I learned that it is better to forgive than to hold a grudge against others."

"Bible Camp taught me a lot of things about Jesus and gave me a chance to make many friends."

"In Bible Camp I learned to have better fellowship with God and man."

"Since I came to Bible Camp it is easier to understand my Bible and the Word of God for me. I have a better understanding of God and His works. The way of my life has been made more clear. Through the week of Bible Camp I have come to understand prayer better."

Yes, Bible Camp was important to these young people.

BY THE FIRESIDE

DEDICATION

He chose me as His own in Christ,
He set my life apart;
and nothing else for Him sufficed,
Who His own Son had sacrificed,
but my untutored heart.

He sought me out from all the throng,
He called me by my name;
and now forever I belong
to Him Who made me pure and strong
when first to Him I came.

He said no other hands could do
the work He had for mine.
So, constant must I be, and true,
to carry every purpose through,
that aids His great design.

—Mary Corringham

HOW I FOUND HAPPINESS

by Albert Schweitzer

When I was eighteen it was becoming clearer to me that I had not the inner right to take as a matter of course my happy youth, my good health and my power of work.

One bright summer morning in Gunsbach when I was twenty-one I awoke and calmly came to a momentous decision... Out of the depths of my feeling of happiness there had gradually grown up within me an understanding that whosoever is spared personal pain must feel himself called to help in diminishing the pain of others. I had already, many a time, tried to settle what meaning lay hidden for me in the saying of Jesus "Whosoever tries to save his life shall lose it: but whoever loses his life for My sake and the Gospel's shall find it..." Now my answer was found. Now, in addition to my outward happiness, I had inward happiness...

I felt it as something wonderful to be allowed to address a congregation every Sunday about the deepest questions of life... Anyone who ventures to look the historical Jesus in the face and to listen... soon learns to know Him as One who claims authority. Our true relation to Him is to be taken possession of by Him. Christian piety is valuable only so far as it means surrender of our will to His.

—World Christian Digest.

THE PRESENT CHRIST

I did not know Christ face to face
When he was here with men;
But I have known his matchless grace,
For I was born again.

I saw not that transfigured face
Upon the mountain's crest;
But love transformed the commonplace
When Christ became my guest.
Our Lord once here, to sight is lost;
But still the Spirit gives
The miracle of Pentecost,
And Christ within us lives.

—Goodell Eastman.

SPOON FED CHRISTIANS

How many spoon-fed, nursery Christians there are today! Always being helped, but never helping others. Content to be served, but never serving, counted as church members, but of no use to be counted upon as soul-winners. They are splendid at listening to sermons, but they never broadcast the Gospel to others. They remind me of a lady who in the midst of her Christmas shopping remembered that she needed note-paper and envelopes, so she hurriedly asked a man standing in the aisle of the big departmental store, "Do you keep stationery?"

"No Madam," was his reply. "I am a shop walker! If I kept stationary, I should lose my job!"

But how many Christians "keep stationary?" They never, as we say, "get a move on" for God. His command, "**Go ye and make disciples,**" has not meant anything to them. They are content to leave that to others.

OTHERS

Lord help me to live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for — Others.

Help me in all the work I do
To ever be sincere and true
And know that all I'd do for You,
Must needs be done for — Others.

And when my work on earth is done,
And my new work in heaven's begun
May I forget the crown I've won
While thinking still of — Others.

—Selected.

TWO KINDS OF RICHES

Most people hate to be poor, and would like to be rich; but there are two kinds of riches. Some people are rich paupers; though they possess a million yen, they always want more and more. They haven't enough cars, enough houses, enough servants or enough amusements. I call them rich paupers. But there are others—just the opposite—who are rich in poverty. These are the truly rich.

Job lost his children, was afflicted by sickness and deserted by his wife, yet he could cry, "Naked came I out of my mother's womb and naked shall I return thither: the Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Because we try to increase our possessions, we are always in a turmoil.

Since naked to this world we came, we should be grateful for the clothes we wear now, without worry or desire for more.

Because we try to get rich quickly, we become rich paupers. The poor in the slums are often happier than others because they share even of their poverty; but the rich are unhappy because they try to hoard up more and more.

When you have a book, you want a book-case; then you need a room for the book-case; then a house to shelter the room, and then land for the house, and finally a country for the land.

Blessed be poverty and he who is rich therein.

—Toyohiko Kagawa

TOO MUCH

Judy: "I want a man who is good, handsome, intelligent, and wealthy."

Trudy: "You don't want a husband—you want a committee."

POPULAR MISCONCEPTIONS

That the Pastor makes his "pile" out of visiting the sick.

The Doctor went to see her, but the Pastor didn't go,

For the Doctor had been sent for, but the Pastor didn't know.

The Doctor got rewarded with a handsome little cheque,

But the Pastor for not knowing simply got it in the neck.

First-grader to his 4-year-old brother: "The smart thing for you to do is not to learn to spell your first word. The minute you learn to spell cat you're trapped; from then on the words get longer and harder."

A woman was napping one afternoon when the doorbell rang. She put on an old housecoat and tied a bandanna around her head before she went to the door. Thru the window to her dismay, she saw the rector, so she ducked out of sight. When his car drove off she picked up the card he had dropped through the letter slot. Under his name he had written, "You didn't duck soon enough."

WHAT IS A LUTHERAN?

(Continued from page 4)

ne regard as essential. "There are differences of administrations, but the same Lord." (1 Cor. 12:5) She never exalts the human side of the Church over the divine, but finds the unity of the Church in the unity of the faith. "One Lord, one faith, one baptism." (Ephes. 4:5) Not contending about holy days or new moons or sabbaths (Col 2:16), but holding fast the form of sound words (2 Tim. 1:13) and earnestly contending for the faith, which was once delivered to the saints (Jude 3). She has never broken with the past. Knowing that the gates of hell could never prevail against the Church, and that the Holy Spirit had come to abide with the Church as her Guide and Instructor, she did not commence a new Church at the Reformation, all other statements notwithstanding, but she simply purged and cleansed the existing Church of what was contrary to the Word of God, retaining those externals of worship and devotion that the experience of the centuries had shown to be profitable and edifying.

Yes, such is the Church from which the Lutheran takes his name, and she moves on in her divine mission, asking men and women to enlist under her banner to hasten the time when there shall be one fold and one Shepherd.

However, the name Lutheran will certainly be a misnomer for any person or group of persons who fail to evince the Christian faith of that great leader whose name they bear. In fact to be used correctly, Lutheran should be used not so much as a party name as a description of one acting like the great Reformer in his attitude and relation towards God. So listen to what Encyclopedia Britannica says in describing how Martin Luther sought the face of God in repentance: "He had a sensitive conscience and a keen sense of sin . . . To him sin and the sinful tendency were terrible realities in keeping with his exalted conception of God as perfect righteousness and the retributive character of this righteousness, which impels Him to judge and condemn the sinner . . . How to attain to the ideal divine righteousness and thus enter into a proper . . . fellowship with God and (find) salvation . . . was the problem that obsessed him and led to his recurring spiritual conflict." Yes, Luther had "a sensitive conscience and a keen sense of sin" and he knew what it was to repent! Can as much be said of all those who are known by his name?

Repentance, of course, is a far cry from mere service to God—like church going, sacrificial giving, ministry of this kind and that, not to mention any lighter activities conducted today in the name of religion, and it takes more than repentance to make a Christian or, if you wish, a Lutheran. But then it demands no less than repentance to make a true Lutheran; for if nothing else, a true Lutheran should be a true penitent who has found his place at the foot of the Cross of Christ. The name Lutheran suggests different things to different people. Basically, however, it should remind us of a

Reformer on his knees before God at the foot of the Cross of God's Son. Everybody ought to agree here. And if all Lutherans will start with a genuine repentance, maybe the rest will take care of itself and it will not matter much how we differ otherwise. For God can use the repentant where He cannot honor the stiff-necked.

And now to sum it all up, "What is a Lutheran?" As I see it, a true Lutheran is one who has experienced the power and grace of the Holy Spirit in his life; experienced that the Spirit of God separates—separates the sinner from his sin and separates him unto God, through the gracious work of leading the sinner to repentance and faith. The penitent and believing sinner is justified and regenerated, all by grace through the redemptive work of our Lord Jesus Christ. The Holy Spirit has created within him a new spiritual life, and thus unites him with the Almighty God. The powers of God are in him. And these glorious blessings become his even in infancy when he is baptized into the Name of the Father, Son and Holy Spirit, and these same blessings will become his consciously as he reaches the age of discretion, if he will continue yielded to the Holy Spirit. That briefly is the spirit of true Lutheranism.

If therefore we are true Lutherans we cannot just live our lives passively. We cannot be unconcerned or neutral in the mighty conflict in which our Church is engaged. Rather must we feel impelled to be aggressive, to do something, to take our stand on the side of the Word of Truth. We cannot do less and remain true Lutherans.

We ought to deepen our Lutheran convictions. They need to be rooted more firmly in the experienced grace in Christ and in the inspired Word of God. To be a Lutheran means to know what the Word of God teaches. It means to be well informed as to the Scriptural doctrines of Lutheranism that have been drawn out of that Word.

If we are truly Lutheran we ought to express our Lutheran convictions. This is no time to hide our lights under a bushel. We need to lift high those lights and constantly keep them burning brightly. Whenever we have the opportunity, we should let the world know where we stand, as long as we stand upon the bedrock of the Word of God. In the various situations of life, however critical they may become, we should act as Lutheran Christians, bound by the Word of God to act according to the conscience that the Holy Spirit has attuned to that Word. As true Lutherans we cannot do otherwise. How can we, when we realize:

"How firm a foundation,
Ye saints of the Lord,
Is laid for your faith
In His excellent Word!
What more can He say
Than to you He hath said,
Who unto the Saviour
For refuge have fled?"

ACKNOWLEDGMENTS

| | Total Received | Child- ren's Homes | School Fund | General Fund | Home Mission | Indian Mission | Utah Mission | Pen- sion Fund |
|--|-------------------|--------------------------|-----------------|-----------------|-----------------|-------------------|-----------------|----------------------|
| Total synodical budget \$256,668.60 | | 14750.10 | 83300.00 | 25000.00 | 58646.50 | 7550.00 | 1542.00 | 65880.00 |
| Previously acknowledged | 12809.30 | 1083.52 | 5224.35 | 1166.73 | 2831.37 | 805.61 | 158.09 | 1539.6 |
| Standard, Alberta, Can., Anton Myrthu in memory of Marius Nielsen | 1.00 | 1.00 | | | | | | |
| Ord, Nebr., Sena, Anna and Valborg Aagaard in memory of Mrs. Emilia Johnson | 5.00 | | | | | | | 5.00 |
| Geneva, Minn., Mr. and Mrs. Peder Holm in memory of Thomas Nelson | 2.00 | | | | 2.00 | | | |
| Coulter, Ia., in memory of Miss Mary Sorensen from Coulter friends. The words Mr. and Mrs. are omitted to save space. John A. Johansen, Dora Johansen and Leona, R. Koeningsberg, Norman Pedersen, Martin Johnson, Chris Johnson, Marius Pedersen, Marie Larsen, John Nielsen, Mrs. R. Damm, each \$1 | 10.00 | | | | 10.00 | | | |
| Graettinger, Ia., in memory of Miss Mary Sorensen from Graettinger friends | 25.00 | | | 25.00 | | | | |
| Plainview, Nebr., Mrs. J. Will Jensen in memory of Mrs. Hans Rasmussen | 10.00 | | | | 10.00 | | | |
| Selma, Calif., Mrs. Caroline Grill in memory of Aleck Rasmussen, Modesto, Calif. | 5.00 | | | | 5.00 | | | |
| Ferndale, Calif., Mrs. Maren Christiansen in memory of her brother Martin P. Miller, Modesto, Calif. | 10.00 | | | | | | | 10.00 |
| Council Bluffs, Ia., Mrs. Martin Nelson in memory of Mrs. Rev. H. Nielsen | 5.00 | | | | | | | 5.00 |
| McNabb, Ill., Emmaus Luth. Church in memory of Keron Nelson | 5.00 | | | | 5.00 | | | |
| Salt Lake City, Utah, Tabor Luth. Church | 100.00 | 10.00 | 50.00 | 20.00 | | 10.00 | 10.00 | |
| Racine, Wis., members of Our Savior's Luth. Church in memory of Peter Christiansen. The words Mr. and Mrs. are omitted to save space. Carl Jorgensen, Peter Werner, Einer Jacobsen, Ted Simonsen, John Larsen, Vic Andersen, Allie Markusen, Rudy Harrison, J. Skriver, Herb Christensen, Martin Lange, O. Lawson, the Zastrows, Hans Hansen | 14.00 | | | | 14.00 | | | |
| Chicago, Ill., Atonement Luth. Church | 350.00 | 50.00 | 175.00 | 25.00 | 50.00 | | | 50.00 |
| Pasadena, Calif., Bethany Sunday School: offerings on Mission Sundays \$42.08, Sunday School Birthday Bank \$8.14 | 50.22 | | | | 42.08 | 8.14 | | |
| Milltown, Wis., Milltown Luth. Church | 7.00 | | | | 7.00 | | | |
| Ottosen, Ia., in memory of Martin O. Jensen of Trinity Church, Humboldt | 15.00 | | | | 15.00 | | | |
| Westby, Mont., Daneville Sunday School, Mission offering | 7.00 | | | | 7.00 | | | |
| McCabe, Mont., members of Ebenezer Luth. Church in memory of Chris Fryhling, Missoula, Mont.: Thomas Nelson, Walter Nelson, Holger Hofman, Martin Nelson and Frank Nelson | 10.00 | | | | 10.00 | | | |
| Shennington, Wis., St. Peter's Luth. Church | 75.00 | 5.00 | 40.00 | 10.00 | 10.00 | 10.00 | | |
| Lynwood, Calif., St. Paul's Luth. Church | 500.00 | 50.00 | 250.00 | 50.00 | 50.00 | 40.00 | 10.00 | 50.00 |
| Hutchinson, Minn., Main Street Luth. Church | 350.00 | 25.00 | 175.00 | 50.00 | 50.00 | | | 50.00 |
| Elba, Nebr., the Luth. Ladies Aid | 25.00 | 25.00 | | | | | | |
| TOTAL | 14390.52 | 1249.52 | 5914.35 | 1346.73 | 3118.45 | 873.75 | 178.09 | 1709.64 |

SPECIAL MISSIONS

| | Total Received | Japan Mission | South Amer. Mission | Santal Mission | Sudan Mission | Jewish Mission | China Mission | L.W.A. Mission | Gen. Fd. Foreign Missions |
|--|-------------------|------------------|---------------------------|-------------------|------------------|-------------------|------------------|-------------------|---------------------------------|
| Budget for 1954-1955 | | 16000.00 | 15500.00 | 10000.00 | 15000.00 | | | 36720.00 | |
| Previously acknowledged | 33966.88 | 2535.52 | 1401.61 | 2620.05 | 4285.04 | 183.44 | 29.47 | 22686.25 | 225.00 |
| Hussar, Alberta, Canada, contents of mission bank | 5.00 | 5.00 | | | | | | | |
| Standard, Alberta, Can., Nazareth Luth. Sunday School | 40.00 | 10.00 | 10.00 | 10.00 | 10.00 | | | | |
| Tilley, Alberta, Can., Viggo Andersen | 100.00 | | 25.00 | 25.00 | 25.00 | 25.00 | | | |
| Ord, Nebr., Bethany Luth. Church | 58.50 | | | | 14.50 | | | 44.00 | |
| Ord, Nebr., Sena, Anna and Valborg Aagaard in memory of Mrs. Emilia Johnson | 5.00 | | | | | 5.00 | | | |
| Salem, Ore., Miss Kirstine Lund | 80.00 | | 10.00 | | 50.00 | | | 20.00 | |
| Elk Horn, Ia., Elk Horn Luth. Church | 102.01 | 102.01 | | | | | | | |
| Harlan, Ia., Immanuel Luth. Church | 21.71 | 21.71 | | | | | | | |
| Geneva, Minn., Community Luth. Church | 44.31 | 44.31 | | | | | | | |
| Graettinger, Ia., in memory of Miss Mary Sorensen from Graettinger friends | 47.00 | | 22.00 | | | | | 25.00 | |
| Dannevirke, Nebr., Luth. Church | 9.10 | | | | 9.10 | | | | |
| Denmark, Wis., Our Savior's Luth. Church | 200.00 | | | | | | | 200.00 | |
| West Branch, Ia., in memory of Mrs. Agnes Madsen. The words Mr. and Mrs. are omitted to save space. Signor Larsen and Leslie, Anton Jensen and Pamela, Chris Poulsen, Peter Espersen, Howard Nealson, Otto Nealson, Ed Stanley, Wayne Kline, Mrs. Marie Jensen, Mrs. L. P. Jensen, Mrs. Clara Cain, Mrs. Chrestina Nealson, each \$1 | 12.00 | | | | 12.00 | | | | |
| Sioux City, Ia., Miss Ellen Romer in memory of Mrs. H. P. Nielsen, Selma, Calif. | 5.00 | 5.00 | | | | | | | |
| Cedar Falls, Ia., Nazareth Luth. Sunday school for support of Daniel Jha at the Mohulpahari Hospital | 125.00 | | | 125.00 | | | | | |
| McNabb, Ill., Emmaus Luth. Church | 71.00 | | | | 5.00 | | | 71.00 | |
| Ferndale, Calif., a member of Our Savior's Luth. Church in memory of Martin Miller, Modesto, Calif. | 5.00 | | | | | | | | |
| Petaluma, Calif., Elim Luth. Church | 32.41 | 32.41 | | | | | | | |
| Fremont Bluffs, Nebr., Trinity Luth. Church, offering at meeting by Helen Jacobsen | 46.05 | | | | 46.05 | | | | |
| Farwell, Nebr., Farwell Ladies Aid, offering at meeting by Helen Jacobsen | 10.00 | | | | 10.00 | | | | |
| Chicago, Ill., in memory of Ingeman Jensen. The words Mr. and Mrs. are omitted to save space. Kate Sorensen, Chris Wakild, Lawrence Iversen, Hans Skovlund, Marius Landbo, Aksel Poulsen, Ingvar Landbo | 13.00 | 13.00 | | | | | | | |
| Ottosen, Ia., in memory of Martin O. Jensen of Trinity Church, Humboldt | 20.50 | 5.50 | 5.00 | 5.00 | 5.00 | | | | |
| Shennington, Wis., St. Peter's Luth. Church | 95.00 | | | | | | | 95.00 | |
| Racine, Wis., Emmaus Luth. Church | 465.56 | | | | | | | 465.56 | |
| Fresno, Calif., Bethel Luth. Ladies Aid | 50.00 | | | | | | | 50.00 | |
| Racine, Wis., Our Savior's Junior Mission Society | 17.00 | | | | 17.00 | | | | |
| Washington Island, Wis., Trinity Luth. Sunday school mission offering | 16.38 | | | | 16.38 | | | | |
| TOTAL | 35662.91 | 2774.46 | 1473.61 | 2785.05 | 4505.07 | 213.44 | 29.47 | 23656.81 | 225.00 |

CHURCH AND SCHOOL DRIVE

| | Total Received | Dana Building Fund | Church Extension Fnd. |
|---------------------------------|-------------------|--------------------------|-----------------------------|
| Previously acknowledged | 213022.14 | 127882.74 | 85139.40 |
| Salem, Ore., Miss Kirstine Lund | 50.00 | 50.00 | |
| | 213072.14 | 127932.74 | 85139.40 |

NOTE: During the first week in July there was a \$10.00 gift to the Santal Mission by Mrs. Anna M. Sorensen, Needham, Mass. It was given in memory of Mr. Peter Christensen, Oakland, Calif.

Received with thanks.

Blair, Nebraska, July 31, 1954.

H. J. Hansen, Treas.

HATS OFF!

(Continued from page 7)

child Jesus had come to Nazareth with his parents and "was subjected unto them" that He increased wisdom and stature, "and in your with God and man." Subjection gives us that blameless relation with others, which is an indispensable vantage-point from which we can seek to win them. Only by pride cometh contention", and if we are contending with anyone, we certainly will not move them for God one little bit; for their whole reaction to anything we say will be coloured, not by receptiveness, but by resistance. God demands our subjection to all in order to commend the Gospel.

He also demands it for our own soul's good. For the doctrine of subjection implies that we are to live in the framework set by our earthly duties, whether by law, employer, parent, husband or anyone at all who has a claim on us. This is a basic discipline for all, and God uses it to teach us patience and sacrifice and service and love.

However, we cannot uphold subjection as a golden rule, which cannot be broken. The Bible gives principles, not rules, and whereas rules can be obeyed or disobeyed, principles can only be applied, and we can apply one without prejudice to the others. "Children, obey your parents"; but "If any man hate not his father and mother. . ." Moses

and Daniel were both commended for "not fearing the wrath of the king". There are occasions when the gospel will be more commended by disobedience. Here is the message to the faint hearts, those who conform too slavishly to man's demands, even to the extent of obeying man rather than God. It was Peter himself, Peter who wrote, "Submit yourselves to every ordinance of man for the Lord's sake", who, when commanded to cease preaching in the name of Jesus, asked: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye". And it was a question he thought too obvious to answer.

—Condensed from the Graduate.

PARPA

(Continued from page 8)

more! Their faith and courage was stimulating. If we were but stirred as they were, it would not be long till there were funds enough on hand to build that chapel and parsonage again. It made me realize something of the evil and heartlessness of the persecution they had gone through when I shook hands with the brother of the man who had been killed, and as I looked at the house where I had stayed last time I visited there, now a mass of ruins because the farmer living there had dared to express his faith as a Protestant.

The evening meeting was also a great experience. Two hundred and forty people gathered together out in the open courtyard of the farm where the chapel was temporarily located. There was baptism of six children. I spoke to the group, and we had communion services together out there under the stars. Then there were some greetings manifesting Christian fellowship that was deep and abiding. We will never forget the day.

It brought us back into the spirit of apostolic times—simple but strong faith overcoming opposition and spurning danger because of the grace of Christ active in their hearts—the nearness of opposition that might mean physical suffering—the nearness of God's Spirit as He was active in the midst of the congregation.

We lay down on our beds of boards—no springs—and slept well till we were called at 2:30 a.m. to set out for the bus that left Socota at 5:00. The mules that were to come for us didn't arrive, so we hiked to the bus stop. The roads were just as steep and just as rough, and we made the six miles up and down in one hour and forty minutes in time to catch the bus. I confess that we had to stop and puff a few times along the way, but we made it in good shape. We did enough hiking again later on in the day so that whatever stiffness there might have come was avoided. This life is a far cry from the swivel-chair routine of the office, but here we see the encouraging results of our efforts that are so often dimmed to our eyes because of distance.

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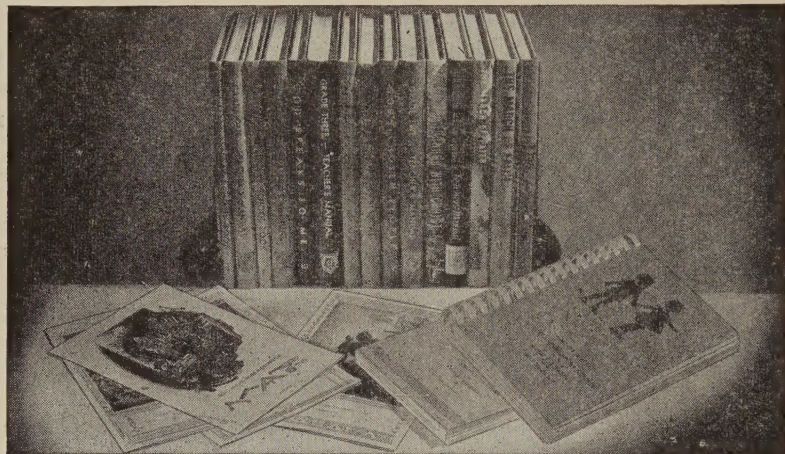
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